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THE CHURCH RECORD.

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## Historical.

*The following is from the Rev. Dr. Bray, once Commissary of Maryland.*

A MEMORIAL humbly laid before his Grace the Lord Archbishop of Canterbury, the Lord Bishop of London and the other Bishops of this kingdom, representing the present state of religion in the several provinces on the continent of North America, in order to the providing a sufficient number of proper missionaries so absolutely necessary to be sent at this juncture into those parts.

*May it please your Lordships:*

AMONG other reasons for my return at this time, of consequence to our Church in America, in reference to which I have been happy in the approbation of those my ecclesiastical superiors—to whom I am more immediately accountable in things relating to my mission—there is one of concernment to be laid before all your lordships, and, as I humbly conceive, the universities also of this kingdom. And it is to represent to you the present state of religion in Maryland, Virginia, Pennsylvania, the East and West Jerseys, New York, Rhode Island, Long Island, North and South Carolina, New-England and Newfoundland: And this in order to the propagation of the true Christian religion in those parts, at a crisis when so many thousands are in a happy disposition to embrace it, and infidelity, heresy, and schism, seem to make their utmost efforts to withdraw and to fix those people at the greatest distance from it.

I. And to begin, where I am more immediately concerned, with Maryland—here, through the mercies of God, and after many struggles, we are in a fair way at last to have an established church, the law for which I have brought over along with me for the Royal assent, not incumbered as formerly, with such clauses as hindered the same; and thereby is provided a maintenance for the clergy of 40 lbs. of tobacco per poll, taxed upon each communicable person, which amounts in some parishes to 80*l.* per annum, according to the rate which tobacco has borne these three last years, though that is higher than they can promise themselves the same for the future—but in fifteen of them at least, by reason of the thinness of the inhabitants, not to above a third of that value. And yet, these latter parishes having built their churches, think they ought to have ministers as well as the rest; and had I not in my parochial visitations given them good words, and fair promises speedily to supply them, I fear our law would have scarcely passed; and yet, how to make good that promise to them, I shall be sadly at a loss, except the proposals hereafter given, may find favor with your lordships, and those to whom you shall please to recommend them.

The papists in this province appear to me to be about a twentieth part of the inhabitants; and though the Quakers brag so much of their numbers and riches, with which considerations they would incline the government to favor them with such unprecedented privileges as to be free from paying their dues to the established church, or rather would fain overthrow its establishment, yet they are not above a fifteenth part in number, and bear little proportion with those of the church in wealth and trade.

II. As for Pennsylvania, I found too much work in Maryland to be able to visit that province personally, though most earnestly solicited thereunto by the people. But there passed letters betwixt myself and that church, full of the greatest respect on their side; and by conferences with some of the principal persons of that country, I was fully made to understand the state of religion there—where, I think, if in any part of the Christian world, a great proportion of the people may be said to be Τεζαλμενοι *sive dispositi ις γεοὼν αιὼνιον.*

The Keithites, which are computed to be a third part, are truly such; and so very well affected are they to the interests of our church, that in the late election of assembly-men, even since Mr. Penn came into his government, they had almost carried it for the churchmen, to the great amazement of these latter, so as to let them see that they had been extremely wanting to themselves in not timely applying.

There are in Pennsylvania two congregations of Lutherans, being Swedes, whose churches are finely built, and their two ministers lately sent in nobly furnished with 300*l.* worth of books by the Swedish King; and they live in very good accord with our minister and his church.

There is but one Church of England minister as yet, and he at Philadelphia, singularly beloved and respected by his people; and they do most importunately solicit both from thence and from other parts of that province for more, where I am assured there are at least six wanting.

There are some Independents, but neither many nor much bigoted.

III. Adjoining to this are the two colonies of the East and West Jerseys, where they have some pretty towns and well peopled, but are wholly left to themselves without priest or altar. True it is, Mr. Mathers from New-England, seems now to bestir himself in sending both there and into the other colonies, where he sees us take footing, his independent preachers. And the Quakers are very numerous in the Jerseys; but I am credibly informed that the people are more affected to our clergy, could they have them. The Keithians are alike affected to us, as in Pennsylvania, and I think there would be a reception for six ministers in both the Jerseys.

IV. From New-York, the Earl of Bellemont, the governor, writes me word that a Church of England clergy are much wanted there, and there will be room for at least two ministers, besides one which they have already: the one to assist at New York, the other to be placed at Albany—where, besides the inhabitants of the town, which are many, we have two companies of soldiers in garrison, but all without a preacher.

V. In Long Island there are nine churches, but no Church of England minister, though much desired; and there ought to be at least two sent into that colony.

VI. In Rhode Island, for want of a clergy, many of the inhabitants are said to be sunk down right into Atheism. The new generation being the offspring of Quakers, whose children, for want of an outward teaching, which these enthusiasts at first denied, being mere rants, as indeed the sons of the Quakers are found to be such in most places, and equally to deny all religion. And here therefore, there will be work enough for two substantial divines at least.

VII. Ronoake lies between Virginia and Carolina. It is peopled with English, intermixed with the native Indians to a great extent. And as there will be occasion for at least two missionaries to be sent among them—so the governor who is now going over to that colony, being a very worthy gentleman, I dare promise will give the best countenance and encouragement which shall be in his power.

VIII. The last province that I shall now speak of on the continent, is Carolina, a very thriving colony, and so large as to want at least three missionaries, besides one lately sent thither.

It is no part of my province to speak of Virginia, it being under the jurisdiction of a very worthy person, Mr. Commissary Blair, whose abilities as they fit him for great designs, so his industry has been for some years exercised in doing uncommon service to our church.

But the gratitude which all that are well affected to Christianity do owe, more especially the clergy, and above all myself, to that admirable patron of religion and learning, Colonel Francis Nicholson, the present governor thereof, forbids me to pass over in silence those glorious works which he is there carrying on with such unusual application,

and which, when accomplished, must render his memory sweet to all succeeding generations.

The two great designs which he is now so intent upon for the good of that church, (not to mention here what a patron, or rather founder he has been to it in most of the other provinces now named,) are the erecting of a college in Virginia, or rather an university for those parts, which he has almost finished, and the settling of the church by law on such a foot, and with the advice and assistance of Mr. Blair, in such a constitution, as will, if they can make the next assembly sensible of their own good, reduce the clergy there from that servile dependence on the vestries, which would have frightened all men of worth from ever coming among them. But the scheme which I have said these gentlemen have laid, when accomplished, will render that clergy and province mutually happy in one another.

Considering this governor's late heroic actions in the conquest of the most desperate of enemies, the pirates, who were so infatuated as to approach his province, and in whose reduction his own personal presence and valor had a share, almost to a fault—it is hard to say whether arms or letters have the greatest right to challenge him for their general. But when we consider the extreme disproportion between the numbers of persons in public post who are studious of the good of God's church, compared with such as are thought serviceable to the state in arms, it ought to be the hearty wishes of all the friends of religion and learning, not only in his own province, but all over that continent, that he would never more expose his person to such dangers, wherein should he fall, in all human appearance, the loss would be irreparable.

Nor do I think myself obliged to speak here of New-England, where independency seems to be the religion of the country. True it is, since a church was opened at Boston about 15 years ago, for the English service, the congregation of church people are become very numerous; and the young students of the college are said, upon the reading of our episcopal authors, (against which they are narrowly watched by Mr. Mathers,) to become not so ill affected to us, but that some of them would gladly receive their orders from the hands of Bishops if they could; and two of them have lately come over hither to be accordingly ordained. But my design is not to intermeddle where Christianity under any form has obtained possession of the country, but to represent rather the deplorable state of the English colonies where they have been in a manner abandoned to Atheism, or which is much the same, to Quakerism, for want of a clergy settled amongst them. And I think I have one remaining instance of such neglect of this kind, as if to provoke me to some warm reflections upon our nation, (for the church I know wants power and riches to do much of itself,) I conceive the occasion will bear me out.

And it is with reference to the last colony in America that I shall speak any thing at present, namely, Newfoundland, near whose coast we were drove in my voyage to Maryland. And I could have been very glad, if with the safety of our ship and lives, we had been thrown into it, that I might have personally seen the condition of the place and people. But this curiosity was in a great measure satisfied by the account I received from the master of a ship on board of us, who had made many voyages there, and gave me this account of the Island, so far as it is in the possession of the English; that there are harbors in it belonging to us, 26; families, 274; inhabitants, as well winter as summer on the Island, about 1120; workers, about 4200; ships' crews in the fishing season, 3150, and men in the ships sent at the latter end of the year to carry home the fish, 1200.

And now is it possible to imagine that from a nation professing Christianity in its purity, destitute of the least tincture of dross, and corruption, the sole tendency of whose principles is to inspire all its disciples with the noblest thoughts of God, with an ardent zeal for his honor and glory, and with a boundless and unlimited love to mankind, a love as extensive as the whole world, and as intensive as that we have to ourselves; is it credible that in a colony of so many thousand souls, who are all of them natives from England, from whence our shipping do sail to it during many months in the year; and where so many thousand families abide perpetually, some 20 years, most the whole course of their lives; and from whose trade such profits accrue to the nation as contributes next to the woollen manufacture to turn the balance of Europe in commerce on our side; can any one believe it when he is told, that from such a nation, with respect to such a colony, there neither was, nor is, nor is ever like to be for any measures that have been yet, or are likely to be taken, or encouraged by the public, any preaching, prayers, or sacraments, or any ministerial, and divine offices performed on that island; but that they should be suffered to live, as those who know no God in the world! Are Rome, and Metha, whose sons are so apt to compass sea and land to gain proselytes to superstition, and folly, so regardless of their own people? And will it not then be more tolerable for that Tyre and this Sydon than for us in the day of judgment? for if they had known the things, which we do, the most rude, and uncultivated of those parts which we possess, should not have remained uninstructed in the best religion in the world.

The truth of it is, this indifference of ours in propagating the religion which we profess to believe, in those parts, where as well as our power does enable us, as our duty obliges us to take some care thereof, is the amazement of all whom I ever yet heard make serious reflection upon it.

But since for any public funds that we are ever likely to get for the propagation of the Christian knowledge, either in this or the other colonies, we may complain in vain. And the only hope is from the pious clergy themselves, and such particular persons amongst the devout laity, whose hearts are inflamed with a love of God, and of those souls which He has purchased with his own blood; I shall rather turn myself to you, my most reverend lords, giving you a general estimate of the number of missionaries, which we hope to be supplied withal from your paternal care. And as there will be need of at least two to be sent to Newfoundland, so upon the whole it appears, that there are at present wanting no less than 40 missionaries to be sent into all these colonies.

And the necessity that they should be both so many, and singularly well qualified for the purpose, I am next to show you. And that there should be at least that number sent into each of these colonies as I have now mentioned, appears from hence, that even then their business will lie extremely wide; but chiefly for this reason, that there is so great an inclination to embrace Christianity among many Quakers all over those parts where Mr. Keith has been, that it will be a fatal neglect if our church should not close with that providence, which offers so many proselytes into her bosom. For I am to inform your lordships that this vast accession of perhaps 50,000 souls to our church, if not speedily secured, will fall into the independents, who being aware of it, are very busy at this time in sending their ministers from New-England, and those maintained too from thence, which makes it worth our while to examine whether not by misapplication of a noble charity. And indeed, the plantations growing now into populous and powerful provinces, with all humble submission, in my opinion, ought not to be so neglected as that it should be indifferent to us whether they be made true sons of our church, or the most obstinate of all its enemies, Independents, and Baptists, and Quakers.

Nor is the necessity less that these missionaries should be singularly well qualified, than that they should be at all sent. And in order to make the better choice, agreeable to what I have observed of the state, the temper and constitution of the country and people, is one great reason that has persuaded me so soon back, and the persons who alone can do good there, as I conceive, must

In the first place, be of such nice morals as to abstain from all appearance of evil, there being not such a calumniating people in the world as the Quakers are everywhere found to be; and it is the worst fault of the plantations that they give their tongues too much liberty that way, especially if they can find the least flaw.

Secondly, they must be men of good prudence, and an exact conduct, or otherwise they will unavoidably fall into contempt with a people so well versed in business as even the meanest planter seems to be.

Thirdly, they ought to be well experienced in the pastoral care, having a greater variety both of sects and humors to deal with in those parts than are at home—and therefore, it would be well if we could be provided with such as have been curates here for some time.

Fourthly, more especially, they ought to be of a true missionary spirit, having an ardent zeal for God's glory, and the salvation of men's souls. And,

Fifthly, of a very active spirit, and consequently not so grown into years, as to be incapable of labor and fatigue, no more than very young, upon which account they will be more liable to be despised.

And lastly, they ought to be good, substantial, well-studied divines, very ready in the holy Scriptures, able with a sound judgment to explicate and prove the great doctrines of Christianity, to state the nature and extent of the Christian duties, and with the most moving considerations to enforce their practice, and to defend the truth against all its adversaries. To which purpose it will be therefore absolutely requisite to provide each of them with a library of necessary books, to be fixed in those places to which they shall be sent, for the use of them, and their successors for ever. This to be a perpetual encouragement to good, and able divines always to go over, and render them useful when they are there—a design of whose usefulness, of whose necessity I am now so fully persuaded, since I have been in, and know the wants of those parts, that I am resolved to have no hand in sending, or taking over any one, the best missionary, who shall not be so provided.

Well, but the great query will be how we may be able to procure so great a number of such able missionaries, how to maintain them, and how to furnish them out with such libraries. In order to all which I crave leave to offer these following considerations:

First, that the colonies now named, consisting chiefly of Quakers, or such as for want of the Gospel being practiced amongst them, are in a manner of no religion; they are in that respect to be considered as so many heathen nations. And it will seem unreasonable to expect that a people before they are converted, and made to understand the goodness, and advantages of true religion, should be induced to maintain its ministry, and especially in this case of the Quakers, the persons chiefly to be proselyted —who, above all other rights of the Church of Christ, have been deeply prejudiced against the maintenance of the clergy.

Secondly, that if the missionaries who shall be sent into each of these colonies, shall be well chosen and duly qualified, I am persuaded they will find the work of God to prosper so well in their hands, that in three years time the people will out of pure devotion subscribe, or settle a very plentiful maintenance both for them and their successors. To support me in which conjecture, we have two very eminent and late instances, the one in Pennsylvania, the other in Carolina; in the former of which Mr. Clayton, who at his first going over, three years ago, and whilst his congregation was not above sixty persons, had scarcely 50*l.* per annum maintenance, yet upon the accession of new converts to upwards of 700, (for so is that church increased in three years,) has brought the maintenance of the minister of Philadelphia to 150*l.* per annum; and in Carolina, Mr. Marshall, through his excellent preaching and singular conduct, so gained upon the people, that from a poor subscription maintenance at first, they settled upon him and his successors, within two years after his coming among them, what amounts to 300*l.* per annum. And at his death the General Assembly of the province were so kind to his widow as to present her with 300*l.* upon her return home.

Thirdly, I conceive therefore, that in the interim and during the first three years, it will be absolutely necessary that these missionaries should be subsisted from hence; and it shall be my utmost care in that time to have them so provided of glebes, and the same so stocked, as that they may thenceforward live comfortably upon the emoluments of their own places.

Fourthly, the method by which I would humbly propose to have both these missionaries which I desire, both well chosen, and supported from home in their service for the first three years, is as follows:

1. As to the choice that every bishop be pleased to pitch upon some proper person within his own diocese, such as his lordship shall judge best qualified as aforesaid, for the misssion; and then,

2. As to his support, that his lordship having subscribed to the following proposal, the sum his lordship shall think fit to contribute towards such a design, he be pleased to recommend it to the dignified and other the most considerable clergy within his diocese, and they to the well disposed laity within their respective parishes, to make up the sum proposed.

3. That the sum subscribed for each missionary be 50*l.* per annum for 3 years. And as less will not be sufficient to encourage a person of learning and worth, to undertake the mission; so it will not suffice to subsist even a private minister in those parts, where every thing is very dear, which must be bought for money, and not bartered for by the product of the country, which no clergyman will be master of, till he can have a glebe, and and shall have cultivated his plantation.

4. That the subscriptions be paid in to the archdeacons at their Easter visitation, and be forthwith returned by them to the hands of the bishop of the diocese, or to such person, or persons in London, as his lordship shall appoint to receive it, and so pay it to the order of the missionary sent by such diocese.

5. That beside the 50*l.* per annum allowed each missionary for his subsistence, 20*l.* a year be also subscribed towards raising a library of necessary and useful books, both for himself, and his successors in the town, or other place wherein he shall be settled.

6. That the first payment of the 50*l.* and 20*l.* be advanced at his first going off (which I could wish might be before Christmas next,) that so being sufficiently furnished with all necessaries, he may not appear to come as an indigent person into the place, where he shall be appointed; and as one that is to have free quarters upon those he is to proselyte. The Quakers being very prying into the condition of those who come over, whom if they find poor, they proclaim hirelings, and to come over merely for bread; but, if otherwise, they have been found at a loss what to say against them. And to be well provided at first will succeed the better to the advantage both of the missionary himself, and the Church; to the support, and continuance of which, he will undoubtedly lay a good foundation, who coming first shall be happy in his conduct.

And indeed, my lords, could we but have such men as by their real worth might be able to gain the affections of those people, I do not in the least doubt, from what I have already found, but that in my next visitation I could obtain large tracts of glebes and good houses built by their respective parishes in Maryland, and the proselyte churches in the other colonies, so as both these who shall now go over, will themselves in few years be in a comfortable condition, and their successors after them in a happy settlement.

And as neither the clergy's condition can be comfortable, nor can it be properly called a settlement till they shall be in houses and on glebes of their own; so now is the time to endeavor both, or it will be too late hereafter to think of obtaining either, for as yet land may be taken up or had upon easy terms; but should the plantations continue to increase as they have done of late, within seven years land will not be purchased at treble the rate as now.

For my own part, I take this to be so happy a juncture to lay the foundation of lasting good to the Church of God in those provinces, that though after the expense already of above a thousand pounds in its service, and though it must be still at my own charge that I can again go, yet I shall not make the least difficulty in accompanying your lordships missionaries, which from your respective dioceses you shall please to send into those parts. And being therefore so little interested myself in the mission, that it will go near to sacrifice the remainder of my small fortune to embark again in it, I hope I may with a better countenance through your lordships patronage, presume to offer the following proposals to the very Rev. Dignitaries and wealthier clergy of the church, for a small subscription from each of them, towards the maintenance of those missionaries, their brethren, whom your lordships shall please to send.

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Religion, like all other weighty concernments, is best carried on in the calm, regular, sedate way.

## Practical Christianity.

### EXCESSIVE LOVE OF PRAISE.

An excessive desire of praise, joined as it often is to a fear of ridicule, or to false notions of honor, hath done inconceivable mischief in the world. It hath kept multitudes from receiving or professing Christianity where other religions prevailed. It hath stirred up the ambitious vanity of princes and generals to wage unjust wars, and to spread ruin and desolation far and wide: nor have there been wanting fools or flatterers to call it valor and heroism; though it deserves no more applause than a pestilence, a famine, a fire, an inundation, or an earthquake. It hath forced many persons to engage in duels, who, though they knew that it was not consistent with Christianity, and that a thousand bad consequences attended it, yet were weak enough to sacrifice all to the senseless tyrant called honor. It hath been the cause why many a young person hath pretended to be worse than he really was, hath talked slightingly of religion, hath grown negligent of his duty, and so hath made an unhappy progress in all profaneness and immorality, because he fell into bad company, and took his notions of politeness from them, and feared their contempt, and was desirous to pass with them for a man of wit and taste, and freedom of thought.

He who hath his reputation principally in view, lies often under temptations to play the hypocrite, and to pretend that he possesses every excellence by which he sees others obtain honor. By this vanity he may be induced to undertake things for which he hath no abilities, and to expose himself to inconveniencies, to shame, and contempt. He puts it into the power of a few spiteful injudicious persons to deprive him of satisfaction, and then may have leisure to repent that he did not set his heart upon better things. A violent desire to be observed and commended will show itself in his discourse and behaviour, and break out in little follies and indecencies, which others will not be inclined to overlook and excuse.

He who loves flattery must be very fortunate if he finds one to counsel him, and very poor if he finds not one to delude him. He will confine his favors to his flatterers; that is, to those who may be secret enemies, but cannot be friends to him: he will shun and fear, and dislike those from whom he might receive the most benefit; sincerity and plain dealing will be unacceptable to him, reproof will offend him, and good advice will be thrown away upon him. He will think and speak ill of those who take no notice of him, or who are his equals or superiors in useful qualities, or in reputation. The love of praise, when it is discreet and moderate, is always attended with emulation, and a strong desire of excelling: and so long as we can stop here, there is no harm done to ourselves or others; but emulation easily and insensibly degenerates into envy and censoriousness.

The world, with all its faults, is seldom so bad as to applaud vices; and St. Paul exhorts Christians to follow not only whatsoever things are right, but whatsoever things are of good report. The love of reputation, therefore, if it be not joined to a bad disposition, will scarcely of itself lead us to immoral actions. Yet the things which the world usually admires and praises most, are not things in their own nature the most valuable: they are those bright abilities and fair endowments which are exercised about temporal objects; which relate to the present life and terminate with it. Christian virtues are of a more silent, modest, and retired

nature. God and good angels approve them ; but the busy world overlooks them. So that he who principally affects popular approbation, runs some danger of living and dying well known to others, and little known to himself; ignorant of the state of his soul, and forgetful of the account which he has to render up to God.—*Jortin.*

PRAISE AND THANKSGIVING A DUTY.

The duty of praise and thanksgiving, is a debt and law of our nature. We had such faculties bestowed on us by our Creator, as made us capable of satisfying this debt, and obeying this law ; and they never, therefore, are employed more naturally and more freely, than in this occupation. When God had finished that goodly frame of things, which we call the world, and put together the several parts of it according to his infinite wisdom, there was still wanting a creature in these lower regions, that could apprehend the beauty, order, and exquisite contrivance of it; that from contemplating the gift, might be able to raise itself to the great Giver and do honor to all his attributes.

Every thing, indeed, that God made, did in some sense glorify its Author, inasmuch as it carried upon it the plain mark and impress of the Deity, and was an effect worthy of that First Cause from which it flowed ; and thus might the heavens be said, at the first moment in which they stood forth, to " declare his glory, and the firmament to show forth his handy work."

But this was an imperfect and defective glory ; the sign could be of no signification here below, while there was no one to take notice of it. Man, therefore, was formed to supply this want ; endued with powers to find out, and to acknowledge these unlimited perfections; and then put into this temple of God, this lower world, as the priest of nature, to offer up the incense of thanks and praise, for the mute and insensible part of the creation.

This duty of thanksgiving takes the surer hold of us, by that strong bent towards gratitude, which the Author of our nature hath implanted in it. There is not a more active principle than this in the mind of man ; and surely that which deserves its utmost force is God, the great and universal benefactor, from whom alone we received whatever we either have or are, and to whom we can repay nothing but our praise and thanksgiving; to whom, therefore be glory and praise for ever.—*Bp. Atterbury.*

THE GOLDEN RULE.

" All things whatsoever ye would that men should do unto you, do you even so unto them ; for this is the Law and the Prophets." This sentence is very fitly placed towards the close of our Saviour's admirable sermon on the mount ; as being, in a great measure, the epitome and sum of what the divine Preacher had there expressed more at large.

The rule which makes what we desire of other men, the measure of our dealing towards them, is to be understood, not of vicious and excessive desires, but of such only as are fit and reasonable ; such requests as we can, in our calmest thoughts, justify to ourselves and before God.

It may be thought, that the rule thus tempered and qualified, will not be of any special use or moment to us, in the direction of our practice ; but the maxim of the text doth effectually assist us in making a free use of our reason, and forming a right judgment of things ; for by the means of it, we are able to consider our duty without prejudice, and to state the bounds of it impartially and fairly. It teaches us to take two several views of our duty; to eye it in different situations, and under different lights ; and by that means, more distinctly and thoroughly to discern it.

Human laws are often so numerous as to escape our memories ; and sometimes so darkly and inconsistently worded, as to puzzle and embarrass our understandings. But here is a law attended with none of these inconveniences ; the grossest mind can scarce misapprehend it, and the weakest memories are capable of retaining it; how can there be any one so absurd and unreasonable, as not to see and acknowledge the absolute equity of this command in theory, however he may swerve and decline from it in his practice; and to agree upon it as that golden mean, which if universally observed, would make the world universally happy; every man a benefactor, a good angel, a deity, as it were, to his fellow creatures, and earth the very image of heaven.—*Ib.*

REDEMPTION BY CHRIST.

We learn from sacred writ (what the principles of natural reason do not impeach) that the death of Christ had a retrospect from the fall of Adam; and that redemption was, from the first, among the principal ingredients in God's moral government of man.

Now if the goodness of God thus provided for human redemption, that goodness, joined to his justice, would make the redemption as extensive as the forfeiture. But, in case a retrospect did not take place, it would not be thus extensive. More words would only obscure a truth which the sacred text hath rendered so plain and clear: " Ye were redeemed," says St. Peter, " with the precious blood of Christ, fore-ordained from the foundation of the world, but was manifest in these last times for you." St. John explains, from the words of Jesus himself, what is to be understood by his being fore-ordained, viz.: That it was receiving the glory which accompanies the entrance on an high office: " And now, O Father, glorify me with the glory which I had with thee before the world was. I have manifested thy name unto the men which Thou gavest me out of the world."

St. Peter, in the words above, distinguisheth between the advent of our Redeemer, and the efficacy of his death, in teaching us, that though his manifestation was late, yet the virtue of his fore-ordained redemption operated from the most early times. For it would be trifling to speak of a pre-ordination, which was not to be understood of a pre-operation ; since those to whom the apostle wrote well understood, from the attributes of the Godhead, that all things that were had been pre-ordained, in the simple sense of the word. The other sense of a pre-operation St. John more forcibly expresses, by the Lamb slain from the foundation of the world.—*Bishop Warburton.*

RELIGION, THE PRESERVATIVE OF NATIONS.

All things with which we are acquainted in this world, however healthy and beautiful to the eye, contain within themselves the principles of decay and of their own dissolution. That destructive principle in nations is vice. A moral and frugal people rise, from the healthy tendency of their habits, to wealth and power: wealth and power bring prodigality in their train, and the same nation, its disinterestedness, its patriotism, its high-mindedness, its social affections debased or extinguished, falls yet more rapidly than it had risen ; such has been the history of the rise and fall of every powerful empire on record, and such it will probably be to the end of time. The only means we know of, by which we can prolong the date and vitality to the political existence of any people, however extensive their resources, or however unpretended their knowledge, is by reversing this deteriorating process, and making them moral and religious. One vicious generation (and a vicious generation will always tread upon the heels of an indolent one) is fully competent to squander and extinguish all the acquisitions, all the hoarded wealth of their more sober ancestry. We may recruit our armies, we may fortify our coasts, we may extend our commerce till it embraces the whole globe, and turn the accumulated ingenuity of an enterprising people to the acquisition of wealth unheard of in the annals of mankind ; but all this after all, without the direction and steadying principle of religious feeling, is but splendid wretchedness, the semblance of vigorous health, beneath which the canker is already at work.—*Bishop Shuttleworth.*

OLD AGE NEAR.

Certainly, long life is like an evening mist, and seems far greater to us at a distance than when we are in it. It is strange how the different situating of ourselves will mightily alter the prospect of our years. While we look forward upon them from youth, they are all represented to us long and happy ; but when we look back upon them from age, they then appear to have been short and troublesome ; a day to come shows far longer to us than a year that is gone. It is high time for us to mend our accounts, and to estimate the years that are to come by those that are already past. Those thirty or forty years which were judged by thee in thy childhood an unattainable age, how short do they seem now, when thou hast outlived them ! What remains of them all, but that thou art grown bigger than thou wert, and hast the remembrance of some inconsiderable actions which were done in that time ? Why then should we think thirty or forty years yet to come such a huge gulf as can never be waded through ? Remembrance can, with one glance, review what is past; and why should hope and expectation look upon what is to come as boundless and infinite ? Are all our winter days spent, and none but our summer in reserve ? Are none remaining for us but the fairest and the longest ? Surely both hemispheres of our lives have equal horizons, and we shall find that our past and future years have just the same measure. Be persuaded instantly to break off all delays, and from this very moment to provide in good earnest for your souls ; lest as the blandishments of the flesh and the world make you now think it is too soon, so the sudden suprise of death and the dreadful sight of a boundless eternity rushing in upon you, make you hereafter cry out " It is too late, too late."—*Hopkins.*

THE TREE OF LIFE.

The tree of life was a sacrament added for the confirmation of the present life. That as now, under the covenant of Grace, God hath instituted Baptism and the Lord's Supper, that, by being washed with the water of the one, and eating and drinking the bread and wine of the other, He might seal to us the stability of that covenant wherein he hath promised eternal life to those who believe ; so God gave Adam this tree of life, that by his eating thereof, He might seal to him the faithfulness of the Covenant of Works, wherein He hath promised life to him if he would obey ; that as true as he tasted of that tree, so sure he should live, if he would perform the commands of God.—*Ib.*

"WHAT THE RELIGION OF MOST MEN IS."

We are baptized in our infancy, that is, as I conceive, dedicated and devoted to God's service, by our parents and the Church, as young Samuel was by his mother Hannah; and there we take a solemn vow, to forsake the devil and all his works, the vain pomp and glory of the world, with all the covetous desires of it; to forsake also the carnal desires of the flesh, and not to follow nor be led by them. This vow we take when we are children, and understand not; and how many are there, who know, and consider, and regard what they have vowed, when they are become men, almost as they did being children! Consider the lives and public actions of most men of all conditions, in court, city, and country, and then deny it, if you can, that those three things which we have renounced in our baptism, the profits, honors and pleasures of the world, are the very gods which divide the world among them; are served more devoutly, confided in more heartily, loved more affectionately, than the Father, Son, and Holy Ghost, in whose name we are baptized: deny, if you can, the daily and constant employment of all men to be either a violent prosecution of the vain pomp and glory of the world, or of the power, riches, and contemptible profits of it, or of the momentary or unsatisfying pleasures of the flesh, or else of the more diabolical humors of pride, malice, revenge, and such like; and yet with this empty form we please and satisfy ourselves, as well as if we were lively born again by the Spirit of God, not knowing or not regarding what St. Peter has taught us, that the baptism which must save us, is "not the putting away the filth of the flesh, but the answer of a good conscience unto God." 1 Peter, iii. 21.

When we are come to years capable of instrction, many, which is lamentable to consider, are so little regarded by themselves or others, that they continue little better than Pagans in a commonwealth of Christians, and know little more of God or of Christ than if they had been bred in the Indies. A lamentable case, and which will one day lie heavy upon their account, which might have amended it and did not. But many, I confess, are taught to act over this play of religion and learning to say "Our father which art in heaven;" and "I believe in God the Father Almighty;" but where are the men that live so, as if they did believe in earnest that God is the Almighty Father? Where are they that fear him, and trust in him, and depend upon him only for their whole happiness, and love him, and obey him, as in reason we ought to do to an Almighty Father; who, if he be our Father, and we be indeed his children, will do for us all the good he can; and if he be almighty, can do for us all the good he will; and yet, how few are there, who love him with half that affection as children usually do their parents, or believe him with half that simplicity, or serve him with half that diligence? And then, for the Lord's Prayer, the plain truth is, we lie unto God for the most part clean through it; and for want of desiring indeed, what in word we pray for, tell him to his face, as many false tales as we make petitions. For who shows by his endeavors, that he desires heartily that God's name should be hallowed, that is, holily and religiously worshipped and adored by all men? That his kingdom should be advanced and enlarged; that his blessed will should be universally obeyed? Who shows, by his forsaking sin, that he desires so much as he should do, the forgiveness of it? Nay, who doth not revenge, upon all occasions, the affronts, contempts, and injuries put upon him, and so upon the matter curse himself, as often as he says, "Forgive us our trespasses, as we forgive them that trespass against us?" How few depend upon God for their "daily bread," viz: the good things of this life, as upon the only Giver of them, so as neither to get nor keep any of them, by any means which they know or fear to be offensive unto God? How few desire in earnest to avoid temptation? Nay, who almost is there, that takes not the devil's office out of his hand, and is not himself a tempter both to himself and others? Lastly, who almost is there who desires, heartily and above all things, so much as the thing deserves, to be delivered from the greatest evil; sin, I mean, and the anger of God? Now, beloved, this is certain; he that employs not requisite industry to obtain what he pretends to desire, does not desire indeed, but only pretends to do so; he that desires not what he prays for, prays with tongue only, and not with the heart; indeed does not pray to God, but play and dally with him. And yet this is all, which men generally do, and therefore herein also accomplish this prophecy, "Having a form of godliness, but denying the power thereof."—*Chillingworth.*

CHRISTIAN RELIGION.

What a religion is the Christian religion! How great and yet how plain. It is so sublime, that it reaches beyond the comprehension of the most enlarged mind; and so simple, that it brings home its lessons to the bosom of a child. The elements of the Gospel, like the elements of our nourishment, are adapted to the endless variety of age, and character, and circumstance throughout all the human race.—*No Fiction.*

It must be obvious to every person who makes the least remarks on life, that those who have long lived in the circle of vanity, can never quit it; not that they still find their account of pleasure in it, but that they are unfit for, and incapable of any other mode of enjoyment. What veterans do we behold busy in the pursuit of the most contemptible trifles? What a disgrace to human reason, to behold a countenance furrowed with age, distorted with chagrin over an unsuccessful game! How disgustful to hear a matron weighed down with years, discoursing like a girl on the frippery of modes? These are the unavoidable effects of pursuits habitually vain.—*Fenelon.*

## Ecclesiastical Intelligence.

MASSACHUSETTS.

Ordination.—On Saturday, the 28th of Aug., in St. James's Church, Greenfield, the Rev. John Blake, chaplain in the United States army, was admitted by the Rt. Rev. Bishop Griswold to the holy order of priests. The sermon was preached by the Bishop. Prayers were read by Rev. Dr. Clark, of Northampton, who, with the Rev. Messrs. Strong, of Greenfield, and Pearson, of Ashfield, assisted in the laying on of hands. The Bishop preached in St. James's Church, the evening previous, and administered the rite of confirmation to five persons.—*Ch. Witness.*

Bishop Griswold is now on a visit to the churches in the western part of the State. On Saturday, the 28th, he left Greenfield for Ashfield, where he was to pass the following Sunday; and from thence proceed to Lanesboro', Pittsfield, Great Barrington, &c. It will be gratifying to the numerous friends of this venerable prelate to learn that his health is unusually good, and that he is able, with little apparent fatigue, to travel and preach almost every day in the week.—*Ib.*

CONNECTICUT.

The corner stone of a new Church edifice, for the use of St. Stephen's Church, Ridgefield, Connecticut, was laid by the Rector, the Rev. Warner Hoyt, on Thursday, August 12th, 1841. There were present of the clergy, the Rev. A. S. Todd, the Rev. Dr. Meade, and the Rev. Messrs. Short, Ogden, Wiltbank, and Purves of this Diocese, together with the Rev. Mr. Leacock of the Diocese of New-Jersey, now officiating at Westport, in this State, and the Rev. F. F. Peake of St. Louis, Missouri, now temporarily in New-England. The regular evening service was held in the Church previous to the laying of the corner stone, and an appropriate discourse preached by the Rev. Dr. Meade, to a very large and attentive congregation. On the ground, a very suitable address, which was listened to with great attention, was delivered by the Rev. A. S. Todd. The intended edifice now began, will be the *third* erected by this parish. The *first* built, as nearly as can be ascertained about the year 1741, was 36 feet by 26, and was so badly injured during the war of the Revolution by being employed as a place of deposit for the public stores, and by being set on fire by the British forces, on their retreat from Danbury in the spring of 1777, as to be at the close of the war, entirely unfit for use. During the year 1785, another Church was erected, 42 feet in length, by 32 feet in width, and of very plain appearance. This Church is now occupied by the congregation, and will be so until the completion of the new one; and although considerable improvement, has, at various times since its erection, been made in it, yet, a regard to the comfort of the worshippers and the welfare of the parish, seemed imperatively to demand the building of a new and more commodious house of worship. This has accordingly been begun in a most excellent spirit, and with sufficient funds secured, to prevent any fears that the parish will encounter any pecuniary embarrassment, in completing the work, in a neat, and substantial manner.

The building is to be of considerably larger size than that now occupied by the congregation.—*Church Chronicle.*

NEW-YORK.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

*Dutchess county.* Wednesday, August 18, confirmed 5 in the temporary chapel of St. Paul's Church, Pleasant Valley.

*Putnam county.* Saturday, August 21, in Christ church, Patterson, admitted to Priests' Orders the Rev. Sheldon Davis, Deacon, Missionary at Patterson and Pawlings, Dutchess county. Morning Prayer was read by the Rev. Enoch Huntington, assisted by the Rev. David H. Short, (both of the Diocese of Connecticut,) who read the Lessons; the Sermon preached by the Bishop; and the Candidate presented by the Rev. Ebenezer Williams, Rector of St. Philip's Church, Phillipstown, and St. Mary's Church, Cold Spring. The Rev. Alfred H. Partridge, Rector of St. Matthew's Church, Bedford, Westchester county, was also present, and assisted in the laying on of hands.

*Dutchess county.* Eleventh Sunday after Trinity, August 22, confirmed one in Union Meeting House, South Dover.

*Westchester county.* Thursday, August 26, confirmed 13 in St. Matthew's Church, Bedford, and afterward an aged and infirm member of the parish at his residence.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sixteenth Sunday after Trinity, September 26, St Mary's Church, New-York.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if

there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Churchman.*

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The Rev. Sturges Gilbert, of Hobart, has accepted a call to St. Timothy's Church, Westford, Otsego county, New-York; and wishes all communications to be directed to him at that place.—*Ch. Witness.*

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WESTERN NEW-YORK.

Diocesan Convention.—In our last paper we noticed the meeting of the Convention of this Diocese. In the last Gospel Messenger we find the address of Bishop De Lancey, from which we make the following extracts:—

"During the past ecclesiastical year, the Bishop has baptized eleven infants and five adults; ordained three deacons and three priests; consecrated one church, and confirmed 509 persons.

The whole number of clergy in the diocese canonically connected with it is 97; viz: one bishop, 88 presbyters, and 8 deacons. The number of candidates for orders is 8.

"The collections for the Christmas Fund for disabled clergymen resulted in furnishing an amount of funds beyond the most sanguine expectations, supplying additional evidence that where the laity of the diocese are appealed to for objects of substantial good, fully explained to them, they will not be found wanting in liberality and zeal. The sum collected was $1007. The hearts of four of our suffering brethren have been gladdened by this most seasonable relief; and a fifth applicant has recently presented his claim for this aid."

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PENNSYLVANIA.

Association at Westchester.—The services of this meeting last week, were unusually interesting and we hope profitable to the people. The pastor of the church, the Rev. G. T. Bedell, was favored with the presence and assistance of the Right Rev. Bishop Moore of Virginia, the Rev. Dr. Lee, Bishop-elect of Delaware, and six other brethren in the ministry. There was a deep interest manifested in the services of worship and instruction by the congregations attending, during the whole period from Thursday until Sunday night. The warm hearted exhortations of the venerable Bishop added much to the delight and profit of the occasion. In him the age of fourscore years has had power to chill no current of feeling; his zeal and energy in speaking are far beyond the ability of his bodily strength to bear. What an example was it to the younger men around! Which of them did not feel rebuked and encouraged by it.—*Ep. Rec.*

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Ordination.—On Sunday morning Bishop Moore, at the request of Bishop Onderdonk, admitted Mr. Bedell to the holy order of priests. The morning prayer was read by the Rev. Richard C. Moore of Elizabethtown, N. J., and the sermon was preached by the Rev. Dr. Lee, from 2 Cor. vi. 1; "We then as workers together with him, beseech you also, that ye receive not the grace of God in vain." The candidate was presented by the Reverend Dr. Tyng. Reverend Dr. Lee, Reverend Dr. Tyng and the Rev. Messrs. Hilton, Moore and Claxton united in the imposition of hands. The occasion was rendered peculiarly interesting to all engaged, from the promising circumstances of the Church and the very delightful associations connected with the candidate, the only son of one who has never been excelled in our church for popular eloquence of manner, and a faithful and profitable dispensation of the gospel. May God mercifully grant to the son, the wisdom, purity, and power of the father.—*Ib.*

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MISSIONARY INTELLIGENCE.

The Rev. R. F. Cadle has been transferred from Prairie du Chien, Wisconsin, to Prairieville and vicinity in that Territory; and the Rev. W. Adams, the Rev. J. L. Breck, and the Rev. J. H. Hobart have also been assigned to the same place and vicinity. The Rev. C. B. Stout has resigned his appointment as a missionary in Michigan, and become the rector of a parish in Western New-York.

The Rev. G. S. Davis, the Rev. B. Halsted and the Rev. A. Phelps have been appointed missionaries within Bishop Kemper's jurisdiction for Indiana.—*Spirit of Missions.*

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Mardin.—The Rev. Mr. Southgate, on the 14th of May, had proceeded three days journey beyond Trebizond, on his way to Mardin. His principal objects in this visit are, to make known to make known to the heads of the Syrian Church, the Episcopal Church in America, to offer aid in the education and improvement of the people, to ascertain the present state of the Syrian Church and the moral condition of the people, and to arrange, if practicable, for the commencement of a mission.

"In myself," says Mr. S., "I deeply feel that I am wholly insufficient for a work of such surpassing magnitude and importance. But I should do dishonor to the goodness and power of God, if I did not also feel that his strength is sufficient for me. In that strength alone I go. I have trusted it heretofore, and it has never failed. I trust again with renewed confidence, and though it must cost me the most painful separation that earth can know, and though from my going alone it must be attended with incessant and severe trial—a trial which my experience has taught me but too truly to estimate—I am enabled to look forward to it with confidence and hope and joy."—*Ib.*

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Texas.—At Matagorda, the Rev. Mr. Ives reports that the Church has now taken externally the stand which the population and means of the place will allow. The great work before him being the increase of piety in the hearers of the word. The whole community appeared to desire that the church in their midst should prosper. The extreme heat had rendered it unsafe to attempt more than one service in the day (5 o'clock, P. M.)

The Rev. Mr. Eaton reports from Galvaston, that in consequence of the encouraging amount subscribed for a church, and the liberal facilities afforded for its erection by Charles Power, an English merchant, resident in Galveston, measures had been taken to commence the building. A neat gothic structure 40 feet by 70 is in progress, to be completed by the 1st January next, and not to exceed in cost $4,400. For a part of this sum, the parish relies upon aid expected from the United States. A memorial has been forwarded from this parish praying for the appointment of a missionary Bishop for Texas, at the approaching General Convention.—*Ib.*

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CANADA.

On Monday, the 16th instant, the Lord Bishop of Toronto, accompanied by his Chaplain, the Rev. H. J. Grasett, crossed over to Niagara, and on the following day consecrated St. George's Church and Burial Ground, at the town of St. Catharine's, and inducted the Rev. A. F. Atkinson to the Rectory of that place. The Church of St. George, which is a substantial and capacious structure, has been built solely by the congregation, (with the exception, we believe, of 50*l.* granted by the late reverend Bishop of Quebec) at an expense of nearly 2000*l.*, and reflects great credit upon the exemplary individuals concerned in its erection.

On Wednesday the 18th, his Lordship inducted the Rev. T. B. Fuller to the Rectory of Thorold, and laid the foundation of Trinity Church at Chippewa, on the site of the edifice destroyed some time ago by American incendiaries. On Thursday the 19th, his Lordship consecrated St. George's Chapel, at the large and flourishing village of Drummondville. This pretty-looking house of worship, wearing quite an English aspect, was originally erected as a Baptist Chapel; but, from some reason or other, was put up to sale, and, having been purchased by the Rev. F. W. Miller, M. A., and handsomely fitted up by him, is now constituted a Chapel of Ease to the Parish Churches of Chippewa and Stamford. Mr. Miller, who is also the proprietor, will be the officiating Minister of this Chapel. On Friday the 20th, the Bishop proceeded to Jordan, in the Township of Louth, and there laid the foundation of St. John's Church.

The Bishop and Mr. Grasett returned to Toronto on the evening of Saturday the 21st. His Lordship, who preached at all the places which he visited, declares himself, we are given to understand, to be much pleased with the general aspect of Church affairs as presented to him during his Episcopal visit to the Niagara District, and with the hospitable and respectful welcome, which every where awaited him.—*The Church.*

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## Literary.

[*For the Church Record.*]

### OLD ENGLISH LITERATURE.

NUMBER XXX.

### A LETTER OF ADVICE TO HIS GRAND-CHILDREN BY SIR MATTHEW HALE.

This volume belongs to the same class of books as Lord Burleigh's Advice to his Son, and Fenelon's Work on the Education of a Daughter. It is the bequest of a life devoted to accurate observation of mankind, to those who need most the lectures of experience. It resembles, in part, many admirable works that have employed the pens of the ablest writers of every age, from Bacon's Essays to the latest work on home education, by Isaac Taylor. It differs from most works of the kind, in this point. It is wholly a book of moral, religious, and prudential precepts. It does not include the conduct of the understanding, nor an essay on the improvement of the mind. It is essentially a treatise of Christian morality. The books of all others of this nature most admirable, are the Proverbs of Solomon, and the book of Ecclesiastes. Some eminent divine advised every young man to peruse weekly the latter compend of perfect wisdom. The good precepts for youth in Bacon are incidental. He taught men rather than boys; but both sexes and all ages may find in his judicious pages, maxims of great truth and beauty, for the regulation of daily life. A little work of Isaac Taylor's, Advice to the 'Teens, formerly impressed us very favorably as a book of advice for the young. We think this gentleman much better fitted for the preparation of similar didactic treatises, than for dabbling in com-

paratively useless controversies that never benefit the world, but only disturb society.

As the only pretension made by works of this class, is that of utility, let us examine their inherent worth and means of usefulness. Do they really benefit those for whom they are intended? Is the form selected for conveying instruction, the most fit and proper mode? We are apt to consider that it is not. And for this we must give our reasons. In the first place we remark, that though intended for young children, many of the considerations usually embraced are too weighty, many of the distinctions and definitions too nice and refined for their tender years and unsophisticated minds. The rational tone of discussion is not adapted to creatures of sentiment, impulse, and imagination. Their hearts and affections must be touched before you can proceed to enlighten their intellectual perceptions. To reach a child's understanding on moral topics, you must take your path through his heart. To confirm a moral sentiment in a manly heart, you must reach the heart through the understanding. There is the Soul, affected in her two grand faculties of Intellect and Feeling. The judgment, ordinarily the last faculty to ripen, is the first addressed, and almost the only one addressed in these books of advice. For the young man or young woman they are highly useful; but hardly, for the boy or the girl.

Then, too, the form is too didactic for children. The dramatic form of writing, or prose narrative is the only avenue to the child's fancy. Direct instruction tires and dulls the youthful mind—the dose must be sweetened. To be impressed, young heads and hearts must be interested. Manhood loves simple truth; youth, boyhood, love truth in fable. An allegory, like the Pilgrim's Progress, is read with delight by a child, but is tiresome and stupid, once seen through, to the reader of mature taste. A boy or girl, reading a book of advice, look for something different from their usual school books. They wish to learn in some easier way, much deeper and graver things.

The Letter of Advice to his Grandchildren, by Sir Matthew Hale, though full of most excellent advice, as a mere collection of precepts, is liable to the objections just noticed. The personal character of the good and wise man himself, doubtless gave considerable influence to his teaching in the circle of his friends and family. But to a stranger, his little book presents great defects. We allow it to be full of strong sense and proper feeling; we allow it all the dignity derivative from the high office of the writer, and his estimation among men, and yet we call it a book that would be repulsive to the majority of even intelligent and well disposed children. We think so, merely because of its form and style. It is too formal and analytical; there is too much division of advice and philosophical distinction of virtues, and vices, and passions. The judicial intellect is too prevalent. He is too dogmatic. The Chief Justice seems to think it sufficient to lay down the law. He occupies the place of the divine, as well as of the moralist. He employs only judgment, and addresses that faculty alone. He has not a spark of entertainment about him. He has no art to excite the imagination. He cannot strike the fancy. To place such a work in the hands of a child, is to disgust him, at once and for ever, with all rational advice. A better substitute than any books of advice, is the living instruction of his parents. They are his best tutors. If they be ill advisers, or wicked livers, the best books will rarely set the child right, for they will read like satires on his parents.

Obedience is the foundation principle, on which to rear excellence; but the notions of obedience may go too far, may extend beyond the natural period. None are to be commanded who can be reasoned with. We think, especially in the latter part of this volume, too much stress is laid on implicit obedience. This arose, very probably, out of the functions and social position of the writer. The family government was at one time, a species of domestic despotism. A kind of feudal system prevailed, in which the father was considered the source of wisdom and power. At a certain age, this is proper; but maturity should ever bring independence, always reserving a certain respectful deportment toward parents as to all elders. But where the son is not only the father's intellectual equal, but even his superior, is it not ridiculous to talk of submitting his strong mind to his parent's weak understanding?

The extreme simplicity of character, marking the holy innocence of his heart, is next to his consummate prudence and great discretion, the most striking feature in the character of the Chief Justice and of this letter. To give a few instances. In the introduction, enumerating the different grounds for his fitness as adviser, he says, "I am your grandfather, *the father of your father*, and he being deceased, I have the authority both of a grandfather and of a father. I am your aged grandfather, and old age of itself deserves a reverence and esteem from those that are younger." Farther on he proceeds, "As to my understanding, wisdom, and discretion, I have learned that it is folly for a man to glory in it, for it is the gift of God, and not a man's own achievement; yet upon this occasion it may not be unseemly for me to say, *your grandfather is no fool*." The whole of chapter 4th, on 'the Dangers that may arise from your Constitution and Complexion,' in which he draws the characters of his grandchildren, Matthew, Gabriel, Anne, Mary, and Frances Hale, is a perfect picture of innocent *naivete*, and a sagacious, benevolent understanding. Parson Adams could not have exhibited more particularity, earnestness, and innocent vanity. In chapter xix., Hale's abuse of the common use of solace, and yet at the same time defence of his own employment of it, by way of 'physic,' is a proof of the blindness of the human heart, when its own prejudices are concerned. In this instance, a most harmless prejudice, surely. As a specimen of the general manner of the volume, we select a paragraph from the chapter, 'Concerning Company, and the choice of it.'

"You must take notice, that there is a great difference to be made between these three:—1. an acquaintance;—2. a companion;—3. an intimate friend. For I may choose such a man for my acquaintance, which yet I would not choose to make my ordinary companion; and such a man for my ordinary companion, which yet I would not make my choice and intimate friend: so that such a friendship is of a narrower consideration than an ordinary companion, and such a companion is of a narrower consideration than an acquaintance; therefore, although I would not have you too hasty in being acquainted, nor yet to multiply your acquaintance too much; for that may be troublesome, chargeable, and inconvenient to you: and although in the choice of your acquaintance, I would have you avoid all such kind of persons, (as I have before in this chapter warned you to forbear,) yet I cannot advise you better, especially when you come to some ripeness of age, than to propound to you that course, which I knew an excellent person to observe, who, though he made choice of few ordinary companions, and fewer intimate friends, yet did single out some for acquaintance, that might be useful to him, in all the concerns and instances of his life; he selected such or such a person for his physician or apothecary; such or such a person for his lawyer or attorney; such a person for advice or assistance in building, surveying, planting, husbandry, and the like; and in this used a great deal of prudence in his choice; and as any occasions offered themselves, so he applied severally to those men for their assistance, and was not at a loss to seek for advice or assistance upon any such emergency; and of these, as he made his choice with great consideration and prudence, so he rarely changed those he had thus chosen for their assistance upon variety of occasions; and this may be convenient to be done by any man of estate and business in the world."

J.

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"Scripture and Tradition:" *A Sermon Preached at the Ordination of Ten Candidates for the Diaconate, in St. Paul's Chapel, New-York, on the third Sunday after Trinity, June 27th, 1841, By John H. Hopkins, D. D., Bishop of the Diocese of Vermont.*

An impressive discourse, delivered in June last, at the ordination of deacons; urging them *patiently* to "contend for the faith which was once delivered to the saints;" recommending also, an "appeal to early tradition, not as an independent channel of divine truth," "but as a *witness*, which can testify to the interpretation of Scripture."

In many particulars we consider this an instructive discourse. The true view to be taken of early tradition (by which the Bishop means "the fathers," as they are termed) is well set forth when they are spoken of as *witnesses* merely, testifying to the interpretation of their day. We think, however, that in the latter part of the sermon they are made something more than witnesses, for we are told in substance that the "faith once delivered to the saints" is holy Scripture *as interpreted by the fathers*. This makes their interpretation an *authoritative* exposition. To this we are not prepared to assent. Perhaps we have misunderstood the Bishop, and the seeming inconsistency in the discourse may be the result of our misapprehension. If the author means merely that as witnesses they should be carefully examined, and that the *fact* of a particular interpretation, to the existence of which they testify, ought to be respected, because their position made them the best of witnesses; we heartily assent to his view. *Expositio contemporanea fortissima est*, is a maxim of common sense as well as of common law. No reasonable man would pass by as unimportant the fact, that the immediate successors of the Apostles, for instance, understood a passage in the Scriptures in a certain sense. And as between their understanding and some novel and before unheard of interpretation, he would not hesitate which to adopt. In all this, however, he but proceeds on the doctrine of *probabilities* in the *law of evidence*: i. e. it is far more probable that those nearest to the Apostles times best understood the opinions and language of the Apostles. This, however, is a very different thing from holding any human exposition to be an *authoritative* declaration of God's truth to which man must assent on penalty of condemnation. Human infallibility is a necessary pre-requisite to the assumed *authority* of any mere hu-

man exposition; and infallibility we concede not to any man or set of men; because if we did, we should reject the testimony furnished in uninterrupted succession in the history of the world. The very same regard for evidence, therefore, that induces us to consult and respect the fathers, compels us to deny the *authority* of any human exposition of the Scriptures.

The Bishop then proceeds to point out what he deems "a legitimate application of primitive tradition," and dwells upon the testimony of Apostolic Fathers—corruptions in the Church of Rome—errors of Baptists—and a defence of the Episcopal Church. He closes with an appropriate, excellent and well-timed caution to young candidates, against the attractive, though dangerous contentions of "religious controversy," solemnly and affectionately recommending the trial of their own spirits, and the conversion of sinners from error's way, ere they wage a warfare against difference of opinion, and thus increase "dissensions in the fold of Christ." X.

EVERY BODY'S BOOK:

"Every Body's Book; by which we mean, a book that *every body* may take up, if it be for only fifteen minutes, and find in it *something* to interest and instruct—to entertain or amuse."

This is the primary paragraph of introduction to a little volume, "intended to be popular in spite of fate, or opposition!" Furthermore are we desired to "read and judge" of its manifold attractions; and having complied with such injunctions, we presume ourselves authorized to report the result.

The publishers, convinced that "faint praise is disparagement," have in our poor judgment, greatly erred by superfluous eulogy of these authors; and have been unjust to others, in their declaration, that "the writers for this book have no superiors in the country." The Index announces, Washington Irving, W. Leggett, Professor Longfellow, Messrs. Barber and Potts, as contributors, and, without a wish to derogate from all, or any, we may surely acknowledge this a miserable defalcation, from a treasury impoverished at best. Mr. Irving's essay, too, we think unworthy his name, and candidly confess regret, that his "Birds of Spring" attuned his own notes to no higher minstrelsey.

"Our own country," is the unacknowledged offspring of some rhodomontadist, who pronounces the "Old World worn out as it were—an old story, of whose every town, city, and village, chronicles innumerable have been written;" and English travellers, or "scores of them," are "blockheads—smelling of this thing, and snuffing at that, mousing here, and snivelling there, ever scolding and fretting, now over a greasy dinner, anon over a bad and dear bottle of wine, swaggering magnificently, with pompous airs, as if our broad earth were not broad enough for their precious feet, pronouncing this "beastly," and that "unchristian:" withal, finishing this vulgar tirade by the egotistical inference, that this same "swarm of travellers win deserved attention," because "they show a spirit of enterprise so kindred to ours."

The American navy is also represented as "rapidly advancing to an equality," with the English; a truth as palpable as the author's assertion of a journey from New-Orleans to the Eastern States, being "worth all the tours of Europe"!! The regret of general ignorance in young Americans, relative to their native land, is natural, and censure thereof proper, and worthy consideration; so, likewise, is the reproach on enlightened, intelligent Englishmen, many of whom certainly exhibit wondrous misapprehension of our geographical position.

And now for truisms—"No enterprise staggers us. Nothing appals us. No hazard too great to be run. Every body is awake, and wide awake. Society seems to be in a whirl. There is, as it were, an atmospheric maelstrom all about us. We talk in a hurry. We walk in a hurry. We make love in a hurry, and are married in a hurry. We eat, drink, sleep, and die in a hurry, and alas! are buried in a hurry. Every thing is on the high pressure principle!!"

Associations, lectures, and lyceums are commended for the elevation and refinement of public feeling: "The tone of a whole society" *being possibly comparable* "to the winds that float through an Æolian harp." The duty of an American, we are told, is so to "tune society," that "it will pour forth melodies from a thousand strings"!!

"The Encounter, by Wm. Leggett," is interesting; and the Poetic Collection, decidedly preferable to the Prose. In conclusion, we must express regret, that either at home, or abroad, this compilation, or "Every Body's Book," should be deemed "capable of amusing, instructing, diverting, or entertaining *any* reader"! V. F.

ARCTURUS, FOR SEPTEMBER:

The Tenth number of this excellent periodical has been received. We concur entirely with the unanimous applause bestowed on this journal by the press. Not to particularize each article, which would take up more space than we can afford, we may mention, as the best papers of the present number, the articles on Elliott, the Corn Law Rhymer, and on Miss Sedgwick's late book of travels. The new contributor *A*——, with some of the faults, possesses much of the vigor and quaint fancy of the best parts of Carlyle's writings.

The criticism and serious writing of this periodical is by far the best, of any to be found in American magazines; and in the Loiterer, at the end, we always discover an elegance of taste and piquancy of style, unrivalled in the best English periodicals. To support, what may appear an extravagant assertion, we appeal to an exact comparison of this department of Arcturus with the same department in any American or English review or monthly.

Mr. Mathews has thus far, in his Puffer Hopkins, displayed considerable powers of strong humor and quaint fancy. This author's genius is, however, much more turned to farce than comedy, and he, too often, burlesques instead of giving a just and faithful picture of manners. The simplicity and truth of his pathos, of which there are genuine instances in the Motley Book, strike us as not being equally manifested in the career of Puffer Hopkins. We wish this gentleman would, instead of long extravagant scenes, give us more such comic sketches, as the satirical portrait in the 1st number of this magazine, or an ironical criticism, like "The Ethics of Eating" in the 2nd number of the New-York Review. We trust he will recover from the erroneous impression that any narrative fiction of the kind he has attempted will succeed in any hand inferior to Smollett, and that he will expend the force of his true genius, on subjects more congenial to it and to the character of the magazine.

FAMILY AND PRIVATE PRAYERS: *By the Rev. Wm. Berrian, D. D., Rector of Trinity Church, New-York. Third Edition, revised. New-York: Church Depository, 28 Ann-street, 1841.*

We are glad to perceive that the popularity of this manual of prayers is on the increase, and that a third edition has been called for, to which the amiable and excellent author has made many improvements and additions altogether new. We cordially commend it to our brethren, and hope there will be an increased demand for it among the pious of our communion, fully adequate to its intrinsic worth; for we think it is one of the very best manuals of devotion with which we are acquainted, and deserving of a wide-spread circulation, which it undoubtedly will have, when its merits are more thoroughly known.

THE POPLAR GROVE:

A tale for youth, by Mrs. Copley, was noticed at length, by a correspondent, week before last, which supersedes the necessity of any further review. This volume is published by D. Appleton & Co., Broadway, whose neat reprints have given a fresh impulse to the presses of New-York.

## Topics of the Times.

*From Blackwood's Magazine for August.*

THE FRENCH IN ALGIERS.—The result of the numerous campaigns which the French have now been making against the Arabs are much less important that they have been represented. To the Arabs, they have caused the loss of their seaports and of some towns in the lower Atlas; but the frontiers of Morocco and Tunis lie open to them, and from both these quarters Abd-el-Kader draws supplies of warlike stores and arms in tolerable abundance. Gibraltar and Tunis are the principals places where his purchases are made; and the traders of these towns find him an honorable and an advantageous customer. The tribes under his command lie in their mountain-valleys, or on the borders of the desert, and their lands are just as well cultivated as though the French were not at hand to ravage them. To the French, the loss of men from disease and other casualties has been tremendous; and they have nothing to show for it in return but the walls of the towns in which they are cooped up. Even at Algiers no man can leave the town, or go beyond the outposts at night, or even in the day, without finding an Arab foeman lurking under nearly every bush! It appears that the average mortality from sickness alone in the French army, throughout the three provinces, amounts to many thousands every year. Some time since the opposition Paris papers asserted, that 17,000 men had died in hospital in Africa between the 15th of November 1839, and the 31st December 1840; this was contradicted by the *Moniteur*, the official organ of Government, which stated in reply that the actual number of deaths in that period was 8000!—and this from *disease alone!*—The present number of invalids sent over from Algiers to the military hospital at Port Mahon, is 500 every month; so that the shore of Africa is indeed a shore of death to its invaders. The conquest is not less disastrous to France in a pecuniary point of view; the returns of revenue to the state being under 300,000f. per annum—a sum which goes little or no way towards paying the civil employes; whereas the item in the annual budget of outlay for Africa, has been *sixteen millions of francs* on the average of several years past. It is no wonder that under these circumstances some

of the more clear-sighted of the French deputies should call for a change of system, and for an abandonment of the attempt to colonize a country that never can be French. The most sensible of the politico-economists now in the French Legislature see fully, that Algiers does not tend to help the country out of its presents financial difficulties, and that it only keeps open a perpetual door for ministerial intrigue and profligacy. Some recommend that the inland towns should all be given up; that France sholud retain two or three ports alone, and should form snch treaties with chiels of tribes as to hold them in a kind of tributary subjection; but in other respects to leave the country to itself and to its own resources. Others are for going on with what they call the system of colonization, and, as a preliminary to it, with the complete subjugation of the country—a thing more than chimerical. Some of the organs of public opinion in France, sensible enough on other points, go stark mad the moment Algiers is mentioned, and talk of it as a source of strength and dignity to the country, only to be relinquished at the price of a general European war.

The *Débats*, commonly the organ of whatever ministry happens to be in power, has been lately talking of the necessity of there being "a French Africa, just as there is a British India;" and has bepraised the French nation "for following up, at the price of blood and trouble, the destinies which her own genius and providence have opened for her!" M. Piscatory, one of the associates of that profligate adventurer, Thiers, declared last May, in the Chamber of Deputies, that "no other flag but that of France ought to float on the coast of Africa; and in the same debate, M. Mauguin, an empty popular declaimer, protested that "France would not deserve the name of *La Grande Nation* if she did not persevere in conquering Algeria!" Both these absurd declarations were received with much applause in the Chamber; and in fact, the majority of the French people, who know no more about Africa than they do about Germany—that is to say, nothing whatever—are all bent upon fighting the Arabs to the death.

If the French are pleased with their conquest they must be in a state of extraordinary mental blindness and fatuity; they are keeping up an immense army, and a large civil establishment, at a yearly increasing cost, and with a daily diminution of national honor; while a few thousands of the wild children of the desert laugh them to scorn, and show that they have in reality done nothing more than verified the old Joe Miller of catching a Tartar.

THE CHURCH AT EVANSVILLE, INDIANA.—The Rev. Dr. Lamon, missionary at the above station, would again express his gratitude to the various individuals who have contributed towards liquidating the debt on the church at Evansville, and would also remind those who gave a promise to contribute to this important object that their donations will be as acceptable as ever. Owing to unexpected inability among some of our subscribers to pay, there is still a debt of about $700 on the church, a part of which must be paid in a short time.

Any donations forwarded to the Rev. J. D. Carder, at the Mission Rooms, No. 281 Broadway, will be acknowledged and faithfully applied.

He would further acknowledge the receipt of the following contributions, viz:

From Christ Church, Baltimore, through the Rev. Dr. Johns, $25. Christ Church, Middletown, through the Rev. Dr. Jarvis, $13 25.

## Anthology.

### TEMPERANCE, OR THE CHEAP PHYSICIAN.

(UPON THE TRANSLATION OF LESSIUS.)

Go, now, and with some daring drug
Bait thy disease; and, whilst they tug,
Thou, to maintain their precious strife,
Spend the dear treasures of thy life.
Go, take physic, dote upon
Some big nam'd composition,
The oraculous doctors' mystic bills—
Certain hard words made into pills
And what at last shalt gain by these?—
Only a costlier disease.
That which makes us have no need
Of physic, that's physic indeed.
Hark hither, reader! wilt thou see
Nature her own physician be?
Wilt see a man, all his own wealth,
His own music, his own health;
A man whose sober soul can tell
How to wear her garments well;
Her garments, that upon her sit,
As garments should do, close and fit;
A well cloth'd soul that 's not oppress'd
Nor chok'd with what she should be dress'd—
A soul sheath'd in a crystal shrine,
Through which all her bright features shine;
As when a piece of wanton lawn,
A thin aërial veil is drawn
O'er beauty's face, seeming to hide,
More sweetly shows the blushing bride;
A soul, whose intellectual beams
No mists to mask, no lazy streams;
A happy soul, that all the way
To heaven rides in a summer's day?
Wouldst see a man, whose well warm'd blood
Bathes him in a genuine flood?
A man whose tuned humors be
A seat of rarest harmony?
Wouldst see blithe looks, fresh cheeks beguile
Age? Wouldst see December smile?
Wouldst see nests of new roses grow
In a bed of reverend snow?
Warm thoughts, free spirits flattering
Winter's self into a spring?
In sum, Wouldst see a man that can
Live to be old—and still a man?
Whose latest and most leaden hours
Fall with soft wings, stuck with soft flowers;
And when life's sweet fable ends,
Soul and body part like friends;
No quarrels, murmurs, no delay;
A kiss, a sigh, and so away?
This rare one, reader, wouldst thou see?
Hark hither! and thyself be he.

CRASHAW

*From the Dublin University Magazine.*

### A CONTRAST.

What wert thou *then?* A fountain bright
In its rejoicing glee,
Whose waters shed a glorious light
Around their pathway free—
A bird of never-ceasing song,
Proclaiming in its tone
A heart whose love, so pure, so strong,
Might be an angel's own.
What wert thou? Earthly things are weak
To image back again,
And vainly strives the tongue to speak
Of aught that thou wert then.

What art thou *now?* The grave alone,
Th' unanswering grave, could show,
For nought reveals th' attesting stone
Of that which sleeps below;
It tells what *was*—but, oh! the chill,
The worm, the dark decay,
*These* form an outline thought may fill,
But words must not pourtray;
And *these* for thee—the warm, the young,
I might not trust a heart,
By many a woe too deeply wrung,
To *think* on what thou art.

What shalt thou be? Aye, *there* a light
'Midst memory's cloud appears,
To shed through all affliction's night
It's rainbow o'er our tears.
Thou wert of those whose arm of dust
Can cast beyond the grave
The anchor of a deathless trust
In Him who died to save;—
And Love, while low on drooping wing
It haunts thy tomb, is free
In Faith's triumphant strains to sing
Of all thou yet shalt be.

### "THERE IS A TONGUE IN EVERY LEAF."

There is a tongue in every leaf!
A voice in every rill!
A voice that speaketh every where,
In flood and fire, through earth and air;
A tongue that 's never still.

'T is the Great Spirit wide diffused
Through every thing we see,
That with our spirits communeth
Of things mysterious—Life and Death,
Time and Eternity.

I see Him in the blazing sun,
And in the thunder-cloud;
I hear Him in the mighty roar
That rusheth through the forests hoar,
When winds are raging loud.

I feel Him in the silent dews,
By grateful earth betrayed;
I feel Him in the gentle showers,
The soft south wind, the breath of flowers,
The sunshine, and the shade.

I see Him, hear Him, every where,
In all things—darkness, light;
Silence, and sound; but most of all,
When slumber's dusky curtains fall,
I' the silent hour of night.

### MEMORIALS.

There is an hour of peaceful rest,
To mourning wanderers given;
A balm for every wounded breast,
'T is found above—in heaven.

There is a soft and downy bed,
Smooth as the breath of even;
Where we may lay our aching head,
And find repose—in heaven.

There is a home for weary souls,
By sin and sorrow driven;
No storms arise, no ocean rolls,
But all is calm—in heaven.

There love lifts up the tearful eye,
The heart with anguish riven;
The evening shadows quickly fly,
And all 's serene—in heaven.

There, beauteous flowers immortal bloom,
And joys supreme are given;
Beyond the confines of the tomb,
Appears the dawn of heaven.

B. BRAIDLEY.

### PRAYER.

There is an eye that never sleeps,
Beneath the wing of night;
There is an ear that never shuts,
When sink the beams of light.

There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

That eye is fixed on seraph throngs;
That ear is filled with angels' songs;
That arm unholds the world on high;
That love is thrown beyond the sky.

But there 's a power which man can wield,
When mortal aid is vain;
That eye, that arm, that love to reach,
That list'ning ear to gain.
That power is prayer, which soars on high,
And feeds on bliss beyond the sky!

## Miscellaneous.

*For the Church Record.*

MR. EDITOR:

I have been examining Bishop Hopkins' late Sermon on Scripture and Tradition, and also Bossuet's opinion upon the same subjects, in his famous Exposition; and being somewhat perplexed to discover a difference, beg the light of your superior mind to help me out.

Bishop Hopkins says, (p. 17 of his sermon) that the faith once delivered to the saints, is *The doctrines of the word of God, as contained in the Holy Scriptures, and as interpreted by the primitive Church.*

Bishop Bossuet says, (Chap. 18 of his Exposition,) "If our adversaries would but condescend to consider things with more candor, then they would be forced to avow that the [Roman] Catholic Church, far from wishing to become absolute mistress of her faith, as it is laid to her charge, has, on the contrary, done every thing in her power to tie up her own hands, and deprive herself of the means of innovation; for she not only submits to the Scripture, but in order to banish forever these arbitrary interpretations, which would substitute the whims of men for the word of God, she hath bound herself to interpret it, in what concerns faith and morality, according to the sense

of the Holy Fathers, from which she professes never to depart, (Council of Trent, Sess. 14,) declaring by all her councils, and by all her professions of faith, that she receives no dogma whatever that is not conformable to the tradition of all preceding ages."

Now that Bishop Hopkins and Bishop Bossuet, if they could compare notes, would find each other embracing *opposite conclusions*, I have no manner of doubt; but that they start with *opposite premises*, I, for one, am quite unable to see. True, it is most probable, Bishop Hopkins might say, My Romish friend professes the right rule of faith, but he does not stick to it. And so I apprehend would Bishop Bossuet say, returning the compliment in full. And in that case, Mr. Editor, if these sons of Anak, in their respective schools of theology, are likely to agree no better, I ask how much better off we of humbler stature are, than if we had nothing but the Bible itself to guide us? Can you tell us what practical good after all this so much cried up Rule of Faith is to do? If people are going to loggerheads about this rule, as much as about the subject to which it is to be applied, is the battle more than shifted to another point of the field? is it any the less fierce, or any nearer termination?

Further, Mr. Editor, I know of no one who has a right to legislate for me in matters of faith, but God himself; and therefore I beg to know, who but God himself is to tell me where I shall find an infallible rule for interpreting his word, and what that rule is? As to such an invaluable help, it appears to me to be pledged, (if I am to take the Bible as the Church of England says her articles are to be taken, "in the plain and full meaning thereof," without putting my own sense or meaning on it, but taking it in the literal and grammatical sense—a wholesome direction that the author of No. 90 seems to have found it convenient to forget,) and not so only, but strongly pledged, if, that is, I am to interpret the Bible in the manner just alluded to. And my authority is this. "If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." (James i, 5, 6.)

Here appears to me to be competent assistance; for it is not said that wisdom *may be* but *shall be* given; and not to this or that one, but to *any:* the very ground of the promise is that he who giveth is one who giveth to *all*, and *liberally*, without chiding us for our wants, or reminding us of our dependence as men do.

But it will be said, that this will lead to licentiousness, for every enthusiast will pray, and then say he is right. Certainly, this may be, though the Apostle carefully restricts the promise to true and full faith; and so with our best human rules, not the *humble* only disagree, but our *wisest minds* and *highest authorities:* and how much good will rules of faith do about which scholars and bishops will wrangle, as fiercely as poor children of ignorance about mere matters of feeling. For myself then, Mr. Editor, I can see no better resource than the Bible itself, and alone, with such humble and earnest prayer as I can make over its blessed pages; and enthusiast if I be, I must avow the opinion, that such attempts at praying would do more good, and more promote Church unity, than all the sermons, expositions, etc., etc., which have been expended on the so called rule of faith, since the day that the Church began.

One word more and I have done. We are told, *usque ad nauseam*, that the new Church notions which are spreading are further off from Roman Catholicism, than the old fashioned Protestantism. I have given your readers one point of comparison, to enable them to judge; and will just hint at another, to show them that I could go further if I would. Says Bossuet, "Jesus Christ having laid the foundation of the Church by preaching, the unwritten word was consequently the first rule of Christianity, and when the writings of the New Testament were added to it, its authority was not forfeited on that account." Lest some of your readers think I have mistaken my authority, and accidentally quoted from the Churchman, they are informed the above is from the 17th Chapter of the Exposition of Bossuet. Indeed, Mr. Editor, I do wish, from the bottom of my heart, when the question is raised, (what is the difference between those who disown the old title of Protestant, and the avowed Romanist?) that the said question might oftener be answered in view of Bossuet's Exposition. Do they appeal to Catholicity? so does that. Do they argue from antiquity? so does that. Do they affirm universal consent? so does that. Nay more, as *complete* universal consent is a fiction, and what is called such consent is nothing more than *a majority*, it will be hard for them to show that Bossuet and his party are not *now* in the majority, and have not been quite long enough for the scale to turn in their favor, at least so far as consent goes. Let the Protestant then beware how he gives up his time-honored name. He has to deal with a wily adversary. Talented and plausible as our modern Tractarians may be, Bossuet *micat inter omnes velut inter ignes luna minores.* And more, he must begin by one of the sorest humiliations possible, by dishonoring the wisdom and the martyred blood of his ancestors, and by mutilating his Prayer Book from its very title page to its end.

P. E. C.

*For the Church Record.*

MR. EDITOR:

The Country Layman in your last paper, inquires whether "the peculiar views of the Oxford penmen are inculcated at the above institution by authority?"

If he is sincere in wishing an answer to his inquiries, he ought to be more specific in stating to what institution he refers; he speaks only of a "certain Theological institution" and of "one abode of learning."

If he means the General Theological Seminary of our church, let him say so; and then the authorities concerned, if they think it worth while, may give him satisfaction.

Vague and indirect accusations, which will be interpreted as applying to the Seminary of the Church, are unworthy of any true-hearted member of her communion.

A COUNTRY CLERGYMAN.

OXFORD UNIVERSITY PULPIT.

A correspondent, a clergyman, thus writes to the editor of the London Record:—

"Being in Oxford on the 24th of July, after an absence of ten years from its old and beloved scenes, I went to Magdalen, where the University sermon was to be preached, it being the festival of St. John the Baptist. The preacher I ascertained was the Rev. B. W. Sibthorpe, of Ryde, in the Isle of Wight. The subject of his sermon was "The voice in the wilderness," which he applied to the founders and benefactors of the University and its colleges, as having *ever* been "a voice" to the world out of the Church of Christ, whether by the holiness and devotedness of their own lives, (in Mr. Sibthorpe's peculiar meaning of the words holiness and devotedness,) or by the lives of those holy and devoted men, both clerical and lay, whom their munificence has been the means of sending forth from their respective collegiate societies.

Now, what I wish particularly to direct your attention to in these observations of the Rev. Preacher is, that Mr. Sibthorpe spake of the Church of Christ *as a whole*, from the Apostles' times to our own, giving no hint *whatever* that he or his hearers should consider that Popery had corrupted the pure waters of apostolic doctrine during the middle ages; and much less did Mr. Sibthorpe hint that Popery had perverted those who, in apostolic succession, filled the Episcopal thrones of this realm during its dark reign of error, superstition, and persecution.

Bishop Waynfleet, therefore, a Papist, but founder of Magdalen College, in 1450, was extolled as a "burning and shining light," in the Gospel explanation of the quotation. He was "a voice in the wilderness," and, as such, held up to our imitation! And yet any one who will turn to the page of history, may there read, that an imitation of Bishop Waynfleet would consist in maintaining all the errors of Popery, and in persecuting his fellow-Protestants (then called Lollards and Wicklifites) as heretics, and anathematized of the Church of Rome. But it was painful to observe the Rev. Preacher's anxiety that the Papal section of the Church of Christ should be regarded as synonymous with his true and Catholic Church; and that, even at a period when Popery was doing its utmost to extinguish the glorious light of the Gospel by the fires of its persecution; for in enumerating our kings and queens, the Richards, the Edwards, Henrys, Elizabeth, the Jameses, Charleses, and Georges, as the founders and benefactors of the University, Mr. Sibthorpe emphatically introduced as "The *calumniated* first Mary," that sovereign whose reign was so deeply stained with the blood of the Reformers; and whom, therefore, all consistent Protestants have been accustomed to think and to speak of as a bitter opposer and persecutor of the true Catholic and Apostolic Church of Christ.

And yet Mr. Sibthorpe, a clergyman of the Church of England, and one who has taken the oath of supremacy, and has subscribed to the Thirty-nine Articles of our Church, calls "the first Mary calumniated!" and from the University pulpit stands forth as *her* champion, whose power and influence were all engaged to annihilate, even in the infancy of its freedom from Papal bondage and darkness, that very Church to whose pure light and scriptural ordinances England, under God, owes her truest greatness.

I trust, Sir, that none will consider this letter as written with any feeling of unkindness towards the Rev. Preacher, for it has been written purely from the desire that our University pulpit should not be perverted to the setting forth of "strange doctrines;" for surely, on leaving Magdalen chapel, many of us might well exclaim, "We have heard strange things to day."

TOLERATION.

IN this country the abstract principles of toleration are generally acknowledged, and almost as generally disobeyed. Intolerance is decried but followed, and tolerance, in all the length and breadth of its application, is defended rather in the thoughts of men than manifested in their actions. We have seen in English periodicals, more

honest and daring speculation on the great themes which interest the human race than in those of an American origin. Indeed, questions are continually discussed in England which in this country are settled by clamor or authority. As soon as a writer here departs from the beaten track of thought and investigation, he is immediately pounced upon as a dangerous character, and certain epithets affixed to his name to warn the people from being deluded by his heresies. The free expression of free thought is rare in the very country whose institutions might be expected to favor it. A timid and time-serving spirit is manifested by republican writers, which would have called forth the scorn of John Locke a century ago. Authors, speakers, lecturers, and talkers, all seem to be afraid of their own shadow. Innovation in politics, innovation in theology, innovation in education, innovation in any form which does not feed the passions, is the unpardonable sin with many who are loudest in professions of republicanism and toleration. This is undoubtedly owing to the fact that in this country every body judges but every body does not think,and when a new opinion, or one which touches diversified selfish interests, is promulgated, it rouses into immediate and tumultuous action all which is unreasoned and prejudiced in public opinion. Most Americans have been brought up in the doctrines of some political party or religious sect, which doctrines have become to them the standard of political or religious excellence, and as each person constitutes a part of the great public, and makes his vote and voice tell, and, moreover, as there is no lack of persons to flatter him into the belief of the infallibility of his opinions, the reformer and the thinker are compelled to encounter a mass of opposition in the people, which in other countries would come from the government, and which in England, except in cases of aggravated treason, or rabid blasphemy, would come from neither. The heavy weight of public opinion, when it settles on the head of an unfortunate individual, whose intellect will not assent to popular opinions, is enough to crush the spiritual life of moral courage out of him, unless he has a heart to dare and an arm to do such as few manifest.

We suppose that the true seat of intolerance is in the passions, and as few are reasoning machines, most men are more or less intolerant. It is rare to see a person truly liberal in his judgment on any opinions which are directly opposite to his own. His sensibility is roused by collision with another, and domineers over his intellect. Earnestness of purpose, and mental conviction, are rarely displayed in connection with tolerance of judgment. Those who have the most philosophical notions of religious tolerance are not those who are the most religious. The same is the case in politics. It is easy for a comparatively unconcerned spectator of political contests, to acknowledge that both parties may be actuated by good motives, and that truth has not taken up exclusive residence with either, but place the same person in the situation of a man whose dearest interests are likely to be affected by the course of a party in power, and he would speak and act differently; would confine political honesty and intelligence within the circle of his own party, and comprehend his opponents under the general terms of fools and knaves.

Persecutions for opinion's sake occupy a large portion of the history of the world, nor is the fact surprising. If any one examines his own breast while he is engaged in a hot argument with another not less positive in his opinion than himself, he will experience a disposition to

> "Prove his opinions orthodox,
> By apostolic blows and knocks."

All are aware that it is unjust to try past ages by the standard of our own times, and be as liberal in our denunciation of persecution at the period when it was sanctioned by the thoughts of men, as we would now when it springs from their passions alone, those who have suffered from intolerance have not been themselves the most tolerant. If we imagine a Protestant of the 16th century engaged in a controversy with a Catholic of the same age, or an English Puritan of the 17th century with an Episcopalian, and hear the denunciations of the weaker of the two, and take into consideration the ideas prevalent in those times, we shall have a more charitable opinion of the persecutor than we generally feel. Actions committed under the influence of passion, prejudice and ignorance, are too often judged by readers of history in moments of calm thought, and the same persons who rail with such fire-eyed fury against abolitionists, Mormons, and the like, are exceedingly shocked that the early puritans should have hanged Quakers and persecuted Catholics.

The fathers of New-England used no persecution for the sake of checking opinions which interfered with trade or the interests of this world, but for the overthrow of doctrines which they deemed would corrupt the people and consign all who adopted them to the place where the worm dieth not and the fire is not quenched. It was the intolerance of education and settled belief, and not of mere passion and interest. The intolerant of this age can hardly lay so flattering an unction to their own souls. They persecute for "purse sake" rather than for "conscience" sake.

The intolerant of this country sin against truisms. The principles of toleration have become axiomatic, so that he who runs may read. Experience lifts up its warning finger at every instance of bigotry; yet the theory of unlimited toleration runs side by side with the practice of its opposite. We might multiply instances of narrow-minded persecution occurring within a few years, which would afford a poor comment on the boasted march of intellect. There can be no limit to this social and political intolerance until men have learned to let every opinion stand on its merits. No matter how unreasonable it may be, no matter how much it may conflict with what is deemed truth, it should still be allowed to have free expression. If the opinion be false it will "dissolve into thin air" like the steam which escapes from the safety-valve, but if compressed and denied outlet it will burst its way into notoriety by an explosion, and scatter what hems it in to the four winds. Truth and falsehood have this in common — they are powerful when persecuted. Those then who would prevent the utterance of any opinion with a view thereby to destroy them, act against reason and experience. Society should know the evils which lie in its bosom. Persecution, penal laws, bigoted denuniciation, in the words of Macauley, "remove the symptoms, but do not cure the disease—leave the serpent his deadly sting, but deprive him of his warning rattle."

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TRACTARIANISM.—We find in the London Record of the 9th August, the following notice from one of its correspondents, respecting the visitation of the Bishop of Durham:

"At the Visitation held by the Bishop of Durham on the 2d of August, at Durham, his lordship in his charge delivered many severe, pointed, and correct remarks upon the unscriptural doctrines promulgated by the Oxford divines. He denounced them as disturbers of the peace of the church, and so decidedly objected to their false tenets, that no favorer of these views can expect any countenance from him. The charge, however, was well introduced by a most admirable and argumentative sermon, preached before a large assemblage of clergy by the Rev. J. Davis, Rector of Gateshead. This well-known, firm, and unflinching opponent of error came at once to the point, and placed, in a most convincing manner, the Church of England in the true and *only* position which belongs to her —showing that in her Articles and Homilies she discountenanced the Puseyite views,and preached the truth which alone is calculated to save the souls of men. But it is impossible to give a correct view of the sermon and charge without extracts; and as both will be printed at the request of the clergy *nem. con.* you will soon have an opportunity in using your own judgment in making what selections you may think proper. May God speedily dispel from our beloved church the mist of error, so that the Sun of Righteousness may shine upon her to the eternal welfare of her people!"

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PROGRESS OF TRACTARIANISM.—In our foreign journals we perceive an extract from a recent address of Dr. Wiseman, delivered at the opening of a mass-house in Birmingham. The London Record, in speaking of this, and the letter of Mr. Spencer, extracts from which are given below, prefaces them with the following remarks: "Our readers perceive to what extent they are intended for our lapsed brethren in Oxford; and to what extent, to insinuate a belief that England is again, through their instrumentality, ready to fall back into the arms of the apostacy,—and soon indeed she would if the Puseyite heretics were to have sway. Our readers will further remark the notice given by Mr. Spencer of the *Manual of Prayer* issued by these men at Oxford, for use on Thursday, *the same day* as that in which Mr. Spencer and his brethren statedly contract guilt by praying for our re-conversion to Popery—by praying, in fact, that the light of the Gospel may again be extinguished in England by the spread of Rome's Antichristian and damnable delusions. The wickedness is extreme, in thus loving and seeking darkness rather than light; and as our readers mark the talent, and beauty, and attractiveness of some of the following passages, they will sigh over this fresh example of that which Scripture warns us of,—"Satan transforming himself into an angel of light."

Dr. Wiseman says:—

"It is not yet two years since, on laying the foundation of this church, I addressed many now present, collected on the uncovered area. I then spoke of duties, not of hopes: I dilated upon present advantages, not on future prospects; I described this church as a blessing to the Catholic, not as a probable house of refuge to the Protestant. Two yet unfinished years! what have they done in the natural world? The trees have hardly sensibly increased in growth or strength, or satisfied the disires of him who planted them: the rocks and mountains have not even slightly altered their rugged features, or been worn smoother by the hand of time. He that was then a youth, is but young still; and the aged man feels not that he is older, or that deeper wrinkles or whiter locks decide his transition to a further stage of his pilgrimage. Two yet unfinished years! what have they done in the social world? The same kings reign, the same states exist: the same peace and the same laws; the same murmurs, and the same remedies. And yet in this brief space, the heart of a great nation hath undergone an important, a vital change such as three hundred years have not wrought, on the most solemn and important of all interests—religion. I will not shut my eyes to the evil any more than to the good: I know that angry passions have been awakened, that religious hostility to us

in many never rose so high, never spoke so frantically as now. But this is a necessary consequence (necessary according to the fatal laws of our fallen state) of a more marked change on the other side. The violence of one antagonist principle only demonstrates the increase of power in the other.

"For it can scarcely be denied, that no theory of gradual approach to Catholic feelings, in many most opposed to them, could have proposed results by much so rapid and so complete as have been manifested in the period which I have defined. The two last years have surely seen more open expressions of admiration for Catholic practice and Catholic belief, more clear and decided condemnation of the original departure from them, more warm and sincere aspirations after a return to them, than three preceding centuries of the dark and gloomy estrangment, separation, and schism. If those who have uttered them proceed no further, we have gained immensely: we have gained concurrence of testimony from those who by position are our adversaries, eloquent vindications of our faith and practices, learned and popular appeals to the feelings on behalf of the ancient Church. But I trust that this is but the harbinger of a further and brighter manifestation of truth. The stone that hath been moved will continue to roll on, without power of control; the waters that have been set in motion will remain agitated, even if the breeze that first stirred them shall droop; the seed which hath been cast will spring up, even though the sower should endeavor to dig it up. For I cannot but feel, that this, too, is but another step in that working of an unseen, Divine influence, which is disposing, as it usually does, of man's agency for its own beneficial purposes. The stone which covered the tomb of England's old and true religion, I would fain believe that an angel's hand hath rolled away, that, like her Lord and spouse, she, too, may rise triumphant and splendid, to reign for ever. Those waters a heavenly messenger hath, I hope, agitated; that not only the first, but every one that descends into them, may find in them health and life. That seed, I humbly trust, the Divine husbandman hath scattered, and it will defy his wakeful enemy's attempts to pluck it up. Yes, I will try to read the future in the mercies, as I do the past in the justice of my God. I will collect every scattered element of hope,—from the desolation of past ages, which in this country hath not, as in others, been unto utter waste and destruction,—from the many cheering evidences of the present, which, day after day, seems fraught with new consolations,—from the boundless resources of the future, which are laid up in the sanctioned efficacy of earnest prayer, in the promised reward of zealous exertion, and in the infinite scope of Divine forgiveness, mercifulness, and love; and I will build with them in my heart a sanctuary for praise, for consolation, for trust; and in it I will consecrate whatever there remains to me, in God's good pleasure, of life or energy, of time or influence, and devote it all to the furtherance of that one great object, worthy not merely of one, but of a thousand lives, the restoration of true faith and religion in this most fair and noble portion of God's creation."

The following is the letter from Mr. Spencer, extracted from the July number of the *Roman Catholic Magazine*:—

"Sir: Not having heard for some time past any new intelligence from other countries on the prayers for England, I have determined for the present to discontinue my letters to the Magazine, as I shall be departing from the original intention of my letters, which was to communicate intelligence, if I occupy your pages by merely giving my own thoughts on the prospects of religion. I have no doubt, after a little time, sufficient matter will have accumulated on the subject, for me to recommence on the original plan.

"I am happy that I am now able to conclude my present series of letters with a piece of intelligence, not from abroad, but from Oxford—that most interesting spot of the Anglican Church—which I trust I am not over sanguine in considering one of the most important of all which I have had to give. A *Manual of Prayers* for unity has been put forth by the Oxford men, though it bears no date, nor any notice of its author. I need not enter at large into an account of this little work, and will only say, that it is composed on the plan of a genuine Catholic manual, and breathes a most excellent spirit. To what extent this *Manual* is now in use I do not know, but it appears to me, at any rate, to be the commencement of a glorious work. I hope that the leaders of that happy movement at Oxford may be considered hereby as intimating, that their purpose is to give themselves to prayer, and to excite all within their influence to do the same; and I desire nothing more of them. They have already declared themselves to be publicly sighing for the reunion of England with the Catholic Church. Now they have entered on the way in which, if they persevere, they will find their desire for unity to be increased to such a degree, that they will be ready to renounce all their prejudices, all their private feelings, all that is their own in their religious system—and, what is more, they will prevail with God to remove all obstacles which may be in their way. Discussions and controversial arguments will never by themselves effect the conversion of a single individual.

But I look upon the conversion of one in error as certain, if once we begin to pray for him, and persuade him to pray for himself; and as our brethren are already arrived at the point of allowing, that at least something is wrong in their own position, and therefore will make these prayers, not with the idea that every concession must be made on our part, but with the expectation of finding something to correct in themselves, and a disposition to correct it, they may be certainly considered now on the way to the conclusion for which we long. In the fly-leaf of this *Manual of Prayers* there is the following notice:—'These prayers are now in daily use. Thursday morning is more particularly given to the subject of their petition.' How pleasing is this! how kind, I will say, is this little intimation to us, as I am happy to understand it, that in their hearts these our beloved brethren are wishing for the very same consummation as we do ourselves, though they do not clearly, as yet, see the way to bring it about, and do not think it prudent openly to declare their feelings.

What can this appointment of Thursday morning signify but that they unite their desires with those which Catholics have agreed to offer up to God at that very time? And will not the knowledge of the fact, that they are praying for reunion with us at the very time when we offering up the Divine sacrifice for that end, encourage and animate exceedingly the zeal and fervor of all among us who have commenced this practice? It will, it must do so! I conclude with remarking, both to Catholics and to our Oxford brethren, if any of them should see this letter, that the work of our reunion being unquestionably above the power and wisdom of man, and both parties having declared themselves to have put it into the hands of God, there is no reason for considering a long time necessary for its accomplishment. If it were to be effected by gradual steps, within an hundred years, it would yet be God and not man, who must be acknowleged as having worked it. And with God, length of time is not necessary for accomplishing his designs. Let me, therefore, press on all, while they pray for union, to add the prayer that it may be quickly effected. Why should we be content to let generations pass under the curse of separation from the Church, when our prayers, if faithful and full of ardor, may deliver them without delay? and we may gather into the fold by them, not generations unborn, but our relations, friends, and neighbours, whom we see, and whom we must love more than those whom we see not, if our charity is true. Let their own cry be '*Veni Domine, et noli tardare*," and who will say that God is not more ready to grant this request than we are to make it?

"I am, dear Sir, your faithful servant in Christ,
"GEORGE SPENCER.
"St Mary's College, the Feast of St. Basil,
"June 14, 1841."

The truth of God, the charter of man's salvation, is the deposit of infinite value which God has given every one of us to keep, according to the best of our ability, in the various situations in which he has placed us in life. Do we value it above all price—beyond all earthly things? If so, our jealousy over it will be ever wakeful and urgent, and our eyes will be single and eager to discover danger to its purity and integrity from whatever quarter it may rise—whether it attempt stealthily to insinuate itself under cover of such heavenly speech and garniture as are displayed in the above passages, and the writings of the Tractarians, or boldly display itself in the panoply of Infidelity or vice.

The *mode* in our eyes will be nothing, the *thing* aimed at everything. No man considers the *mode* by which the virtue of his wife or daughter is assailed; it is *the attempt*, however made, which excites his indignation and horror. And the more gentle and insinuating the *mode*, the greater is the loathing and abhorrence excited. So would it be with all of us in relation to assaults on the truth of God, however and by whomsoever made, were our jealousy for His honor such as it should be. "He that loveth son or daughter more than me is not worthy of me." If we are established in the truth, we shall see the infinite malignity of the evil which these men would bring on ourselves, our children, our country—the infinite dishonor they would do to God, and the eternal ruin they would bring on the souls of men. And we should resist and endeavor to circumvent and neutralize all their efforts with sleepless zeal and unwearied perseverance.

"Our Saviour estimated the value of a *single soul* as far above *the whole world;* and He 'sealed His estimate of the value of the souls of men by redeeming them unto God by His blood.'"

TRACT NUMBER "NINETY."—A Correspondent of the London Record, says—"It will scarcely be credited that No 90 of the *Tracts for the Times* is actually paraded in the shop window of Dolman, the Romanist bookseller, 61 New Bond-st. This fact I myself witnessed this afternoon. Others, I dare say, can confirm the statement. I hope you will allow it to be recorded in your columns, for I am determined to give as wide a circulation to it as I can. I shall not add a word of comment; it is a fact that speaks volumes, and may the gentlemen who tell us that their school is the only one which can successfully oppose Popery, digest it as they can"

TO SUBSCRIBERS.

☞ A few weeks since we made out the bills of those of our subscribers who, as yet, have not complied with the terms of subscription. Those who have received bills, will please remit the amount to the publisher. This can be done without expense to either party, through postmasters, who are authorized, by an order of the General Post Office, to remit subscriptions.

New subscribers can be furnished with the Record from the commencement.

☞ BOARD OF MISSIONS.—The Triennial Meeting of the "Protestant Episcopal Church in the United States of America," will be held at St. John's Chapel, in the city of New-York, on Thursday, the 7th of October next, at 5 o'clock, P. M.

P. VAN PELT, Secretary.

**ST. THOMAS' HALL, FLUSHING, L. I.**

F. L. HAWKS, D. D., RECTOR.

The next term at this Institution, will commence on the first of October ensuing, by which time all the arrangements will be completed, for the comfortable accommodation of the full number of pupils that will be received. As it is desirable that the duties of the establishment should be resumed at the appointed time, it is hoped that parents who wish to enter their children, will make an early application; and that those already belonging to the Institution will report themselves punctually on the 1st of October.

☞ The N. York Churchman, the Episcopal Recorder, the Banner of the Cross, the Southern Churchman, and Utica Gospel Messenger, are requested to give the above advertisement four insertions, and send their bills to this office.

*Flushing*, Sept. 1, 1841. 41.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No. 26 St. Mark's Place.—MRS. M. L. MITCHELL'S BOARDING AND DAY SCHOOL for Young Ladies, at 26 St. Mark's Place, in the city of New York, will be re-opened on the tenth of September next.

*New-York, August* 21, 1841. 40 3t

**ARCTURUS:**

A JOURNAL OF BOOKS AND OPINION.—Arcturus will partake of the mixed character of a Review and a Magazine, less stately than the first on similar topics, with the variety of the second.

In the department of Criticism, it will be a Monthly Review, prompt and full in its notices of new Books: in its Miscellaneous character, it will be a Journal of Opinion, endeavoring to keep pace with the various social questions of the day.

A prominent portion of Arcturus will be occupied with a Work of Fiction, (Puffer Hopkins,) to be published in continuous chapters, and embrace, besides its narrative interest, various sketches and portraits of contemporary American life and manners. It will be illustrated by original designs and etchings, by the English artist, PHIZ, (H. K. Browne, Esq.)

The literary department will include a Retrospective Review of Old English Literature, not less adapted to the general scholar than the Antiquarian.

A series of literary Portraits, of the chief characters of the time, will be given.

The City Article will embrace in each number the discussion of some important question of general interest, of a social or political nature, bearing upon the welfare of the whole country without distinction of party.

The Theatre will also receive attention as an established ornament of civilized society.

With these details, its general spirit will be the advancement of just sentiments and good-humored manners. Its motto will be, 'SOUND OPINIONS IN A CHEERFUL FRAME;' its end, the cultivation of good literature, honest mirth, and truth.

Arcturus will be published simultaneously on the first of each month in the chief cities, on new type, and superfine paper, at the rate of $5 per annum, payable in advance.

Subscriptions will be received at Wiley & Putnam's, 161 Broadway, Bartlett & Welford's, 229 Broadway, and at the Publisher's office.

Communications relating to the Editorial Department, only, to be addressed to the Editors; all others to the Publisher. In each case postage should be paid.

BENJAMIN G. TREVETT, Publisher,
121 Fulton-street, New York.

APPRENTICES WANTED.—Two young lads, of about 15 years of age, are wanted as apprentices to the Printing Business. To those who can read and write, and bring good recommendations, liberal encouragement will be given. Apply by letter, or otherwise, to the publisher of this paper.

Flushing, L. I.